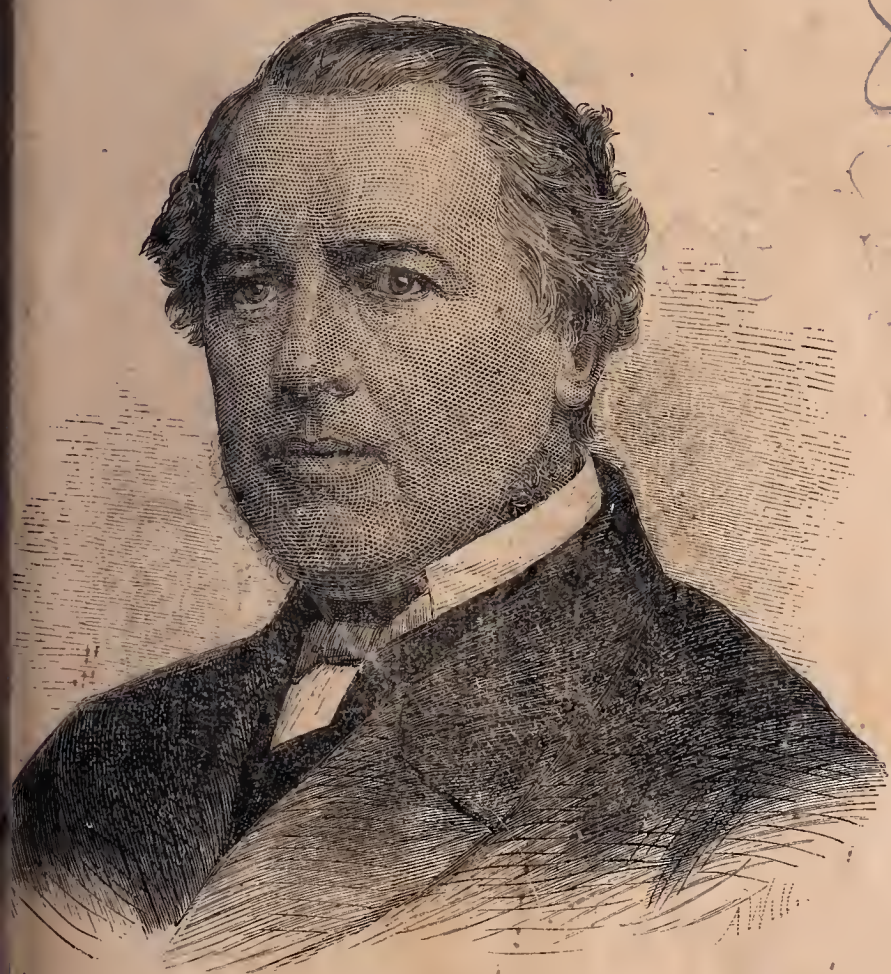
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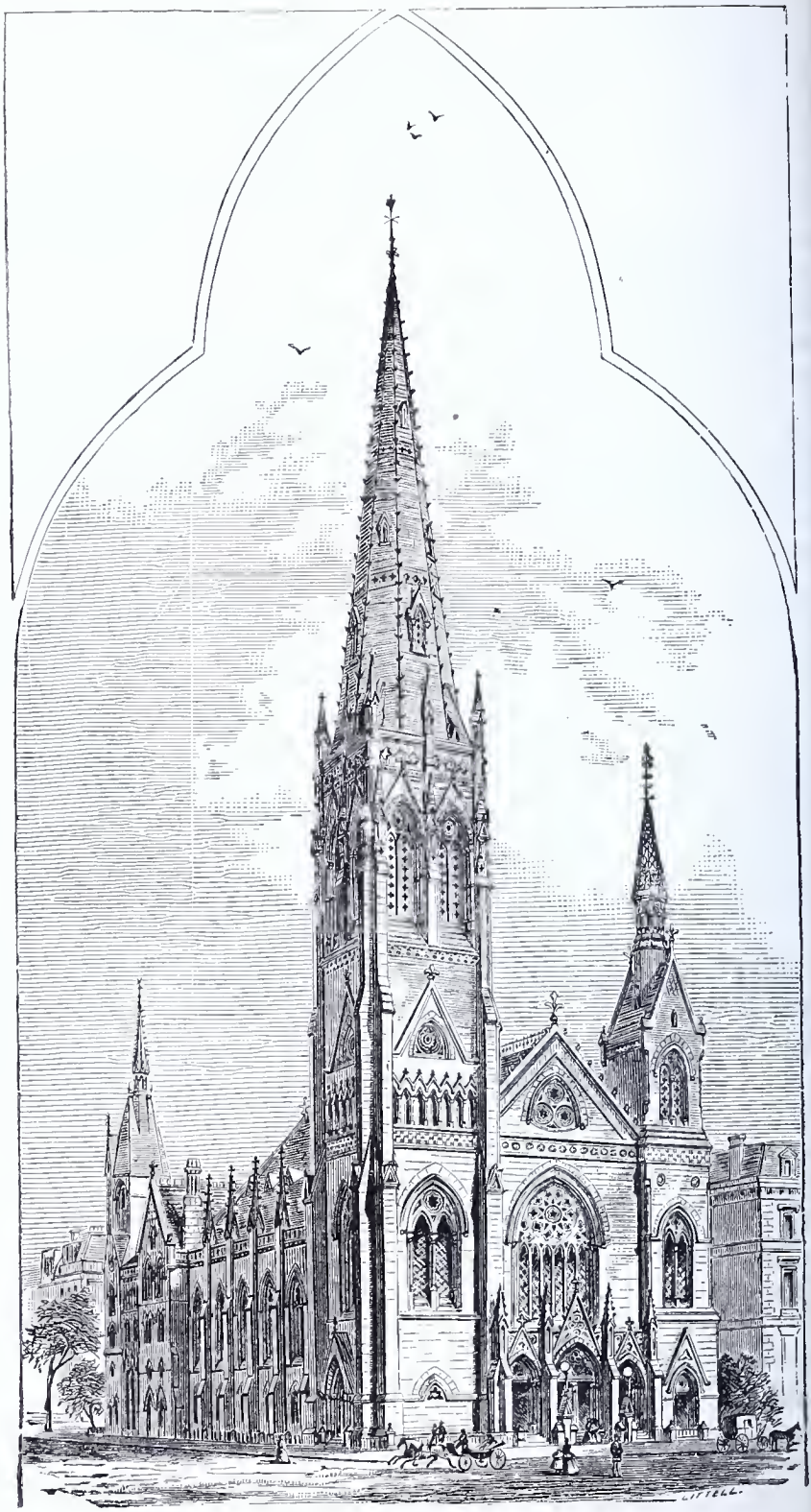
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Let us look at the department of science. It is sometimes alleged t we are not now producing any very great historians, and I am y sorry that it is true. Mr. Froude has produced a good contribun to history, and we have many valuable contributions made to the dy of history at the present time, although it may be stated that the e is too busy to admit of the production of such books as "Gibbon's cline and Fall of the Roman Empire" But if we are not producg any very great works, we never had so large a body of historians in e world as we have at the present time, and we never had so many dents of history as we now have in our large Universities in Great itain. In our institutions of learning in Europe and upon this conent, this study is pursued with an ardor and knowledge which finds parallel in the past. Does History bring any charge against the ble? Do our most accomplished historians quarrel with it? On e contrary they appeal to it, and it may be proper to say, that in gions where other sources of information fail, they are helped by the ible.

In the department of Ethnology, they acknowledge their obligations the word of God, and the instance is yet to be found where histors have ventured to amend or correct Revelation by that which they ve been able to elicit and prove in their own department. History ght to count for something, it seems to me, making, as it does, its nerous acknowledgments again and again to the truth of the scripres. It ought to count for something when we come to form our timate of the alleged conflict between Science on the one hand, and evelation on the other.

Take another illustration, which I venture to give, because it is fresh the public mind at the present time. It is the fashion in some dee for cultivated people to employ themselves in buying and classifyg old pottery and delf. This pursuit is engaged in with some enusiasm by persons of both sexes, but especially by the softer sex. ruin should come upon this city, it would not be our churches or ir handsome residences that would remain upon the earth two thound years from this time; it would not be our pictures or our books. What would it be? The memorials that would remain the longest and ve the best illustrations of what sort of people we are, would be the ockery and the delf we use in our kitchens! Accordingly, the deartment we now call Ceramics is of great value over and above the ere matter of taste and ornamentation and culture. It is of great alue as a source of information upon historical questions. A book pon that particular subject has been produced within the year by Ir. Wm. C. Prime. His testimony, as he gave it in a public lecture to

and carry you over other departments of thought. I shall mention c one. I do not undervalue the splendid services that students of phys science have rendered the world. I am profoundly grateful to th I wish them success. It is my belief that man's destiny is to rule c and subdue this whole earth, and every man who in geograph science or any other science has helped to rule over and subdue earth, is rendering a service to his race.

I have no jealousy of these students of science. I am glad they so much, I wish they did more, but I am not willing to say physics everything. I think that metaphysics count for something. I think t mind is greater, after all, than matter, and the study of mind is gre than the study of matter. I think that mental science is enti'led tc taken into account when we talk of the contest between Science Revelation. I remember travelling with a professor of one of our colleges, and I said to him, "In the contact of your mind with th young men, have you any misgiving that you may come upon f that will be at war with the accepted orthodox Theology; do you any alarm upon the subject?" He looked at me to know whethe was quizzing him, and said, "why, no; of course not; we know t the same Being who made the human mind made this Book out which we get our Religion, and the more we master the human mi the more convinced we must be that He who gave the book knew the intricacies of the human mind." Metaphysics count for so thing, and I want to see the metaphysician who has any character sustain in the world, who will be prepared to say that in his dep ment there will be a conflict between Science and Religion. I shall follow out further this particular line of investigation, though we take any other department of science and come to the same conclusi

But some one may be ready to say: "After all you have said, i not the fact that the records given to us in the Old Testament, in book of Genesis, are not in the scientific language in which men r discourse of the origin of the world? Is not that the fact?" No would like you calmly and dispassionately to consider how much r force is in that view. You say that the book of Genesis, giving account of the origin of the world, is not in the scientific langu of our time! Suppose it had been, how many would have understc it? During the thousands of years that have passed until now, nobc would have understood it. Before the time of Sir Isaac Newton, n body would have understood it. Suppose that nobody had understc it, what use would it have been for the human race to preserve t record? Therefore, we need not be afraid to admit that it is not the scientific language of our time. Why should it be? Suppose

l got it in the scientific language of our time, what evidence have that that will be the language of a thousand years from now? Is ence not to make any progress? Of course it will. The language science must grow and expand with it. So if we had the history of e creation and origin of this world in the scientific language of 1878, would be obsolete in one hundred years. One thousand years from s it would cease to be intelligible. In the nature of the case for e book to be understood at all, it must be in the language of the ne when it was written, and I would like to know how any person n prove that it was not in the scientific language of the time, that oses made the communication to man. Notwithstanding the most vanced science of the present time, whenever the man comes to k intelligibly to his fellow-men, he uses precisely the language the ble uses; he speaks of the sun rising and setting, without his being pugned for not using the language of science. In what way could s communication be made but in the language of science intelligible the time? But you say it ought to speak with perfect scientific acracy and fulness. Why should the Bible give complete inspired ological facts? Why should we not get complete inspired metaphys? Why should we not get complete and inspired geographical owledge? Why should we not get inspired history? And so over e whole range of human investigation. Suppose we did get that, uld it be the best thing for the human race? Let us have every partment of human investigation exhausted in a complete and inired statement, so that there will be no room for invention, discovery d investigation. Would that be the best thing for us? It is best r the race that this Book, which is only to teach us religion, confines elf in the meantime to that specific business, and only teaches other ings to the extent they touch that. I do not raise the question of w could the human race understand a complete and exhaustive treae upon all these subjects, because what evidence is there that we ve reached in our investigations the acme, the climax, that science s yet to attain unto? All things taken into account, therefore, inead of finding fault, we should be compelled to look at it as philosoical philanthropists, and should be compelled to feel that God has been finitely wiser in what He has done, than the men who demand that we ould have complete accuracy in the account of the origin of this material rld. Another consideration ought to be put before you. Suppose we d this exhaustive treatise of all departments of science, of what a magtude it would be! You have seen cyclopedias run up to twenty-two lumes; one would like to know the magnitude of a book exhaustive d complete, and inspired upon every department upon which the

human mind exercises itself. Twenty-two volumes would be a pri
compared with that magnificent Library. Have we any good reas
complain of, or to find fault with, the Book we have which
us what we need to know, touching natural things and spiritual thi
Men in an early age worshipped the sun, moon and stars, but this I
comes before us, telling us that instead of being gods, they are
work of the true God, the Jehovah. Did you ever notice the rem
able statement that comes in like a parenthesis in Genesis, "and
created great whales"? It is said the whale was not a fish known t
people of that part of the Mediterranean, and it was a question wh
should be put there. Later interpreters say it ought not to be wha
but that it designated amphibious creatures like crocodiles, as the w
could be rendered. The people of the orient might have suppo
those creatures representing power that they were inclined to deify
worship, were the mere creatures of that Jehovah who made the hea
and the earth, and to whom love and homage and obedience are
Now it is easy to understand if you were to buy a book that we wo
call a guide-book, but which a hundred years ago they called an I
erary, one hundred years old, and try to travel with that, it would
of no use to you, because the railroads have changed the whole m
of travelling. So too if we were to buy a book on the art of wa
would be no use now, because of the improvements in cannon.
book a hundred years old on surgery, would be obsolete, because th
has been such an immense advance in that science since the days w
the barbers were the bleeders, as the barbers' pole now illustrates.
book of that age on the art of navigation, would be useless, beca
steam has worked such a change in propelling vessels; but does any
suppose that the word of God has undergone any change equivalent
that? What makes it obsolete? What brings it out of date? W
part of the great subject with which it is concerned, has underg
any alteration? Has Jehovah changed? Has his infinite and eter
Son changed? Has the Holy Ghost, the Comforter, undergone a
change? God is the Father of lights with whom is no variab
ness; Jesus Christ is the same yesterday, to-day, and forever. H
the human heart undergone any change? Has Satan, the libell
whose energies have been employed through all our history
reviling God's rational creatures undergone, any change? H
Heaven changed? Has Hell, with its dark and awful shadow, und
gone any change? You know they have not, and the book that de
with them, that deals with them authoritatively, that deals with th
as fully as you and I need they shall be dealt with, does not need
undergo any change, and never can be obsolete until the last of

emed family have been rescued from the misery and corruption of and changed into the likeness of Christ, and made partakers of the y that is to be revealed.

nd so I say to you, you need not tremble or be afraid in relation his Revelation. You need not be afraid of Science blotting it out making you ashamed of it. There is a man whose name is known ou in this city of Philadelphia, we call him familiarly Professor ry. I think that name will be known when many others upon the of honor will be forgotten. He is an old man now; it was ght not long ago that his time was come, and that he was falling p; but he would tell you with profound thankfulness it is falling p in Jesus. Is it because he is an ignorant man that he holds by ld Bible? Is it because he is behind the times? Is it because he t a scientist? Is it because he does not understand the profound ning of Tyndall, and Huxley, and Darwin, and Spencer? He is of the hundreds learned, and yet devout, educated and trained tantly in the great train of human thought, yet sitting at the same like a little child at the feet of Jesus, and learning the truth from ips.

o, no, you need not be afraid about this Bible. It has been tried he ages that are passed, in every variety of way; the sinner and the er have tried it, and there is not a man in literature that has any rd for his character, that would endanger his reputation by throwt it the language that was in the lips of men like Voltaire. Godmen have tried this book, and I think they have realized the old of the viper and the file. The best classes have tried this Book, tors have tried it, men in every conceivable condition have tried hen in prosperity and men in adversity have tried it, men have l it in times of peace and on the stained battle-field, men have l it in the hours of temptation and in the hours of security, men tried it in the activities of their lives, and they have tried it in solemn hour of death, and it has stood the test. Oh, it has stood the and you need not be afraid to build your hopes upon it, for that g kindness, which is better than life, and that far more exceeding eternal weight of glory that is to be revealed in the illimitable re. I have sometimes thought what a remarkable parallel there is ween the *Word written* and the *Word incarnate*. The word as we it in the Book, and the Word made flesh in the person of Jesus ist. You all know how they dealt with Jesus Christ's history; rficial people looked on, and they said, "Why, this is the son lary and Joseph, do we not know his sisters and cousins? We know about him!" They looked at his earthly life, they saw he was

hungry, and thirsty, and weary, and he had tears to shed as hu beings shed their tears, and seeing in him all these appearances usually belong to ordinary manhood, they said, "What is he but n He says he is the Son of God, it is rank blasphemy!" So they rea But they were wrong in their reasoning; underneath these manifest ditions of humanity, and along with them, there was the invisible, Eternal, the Divine. It is so with the word written. Men take up Book and say, "Why look here, what diversity of style, and taste, characteristics of thought. Joshua is not the least like Jerem John does not write like Luke, neither does Luke write like Mattl Look at the book itself, test it by the grammar and dictionary; printed on common paper, with common type, with obscurities ir with all the common features that an ordinary book has; it canno a divine book, it must be superstition that accounts it a divine boc *This is the very Word of the very God.* It is his oracle, his mo utterance. These men spoke as they were moved by the Holy Gh All the phenomena of human life, all the wisdom, all the infallibi everything eternal, immortal and shrouded, were veiled under t human manifestations. Let us not repeat in relation to the *W written*, that terrible blunder the Hebrew people committed in rela to the *Word incarnate.* Whatever doubts may be thrown out, what insinuations may be suggested to us, let us not be afraid to say in words of that book itself, "ALL FLESH IS AS GRASS, AND A THE GLORY OF MAN AS THE FLOWER OF GRASS. T GRASS WITHERETH, AND THE FLOWER THERE FALLETH AWAY: BUT THE WORD OF THE LORD DURETH FOREVER."

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"The Lecture showed its author to be a man of wide, generous, discriminating human nature, with a keen sense of the ludicrous, and a proper appreciation of the province and sacred calling of the preacher. Many serious and noble thoughts were uttered and many ludicrous incidents were narrated to illustrate the views of the speaker. The isolated and exalted place into which the domine two generations ago climbed, far above sympathy and association with the daily affairs of life, when he made the mistake of arrogating to himself the sacredness which belonged to his cause; and the ignorant but zealous criticisms of pious but bigoted church members upon the sermons of their preachers were humorously, kindly, but keenly delineated. The views from the pews and those from the pulpit were alike just and genial, and proved the lecturer to be a man capable of looking at things from more than one point of view."

From the Shippensburg (Pa.) News.

"Our citizens were treated to a lecture on Monday evening, by Rev. E. B. Raffensperger, on the 'Humors of the Pulpit and the Pew.' We understood from those who had listened to the lecture in other places, that it was a very able production, but were not prepared to hear so much that was at once profitable and amusing—abounding in passages of real eloquence, and accompanied with flashes of wit and humor. While the religious tendency of the [illegible]

From the Wellsville (Ohio) Union.

"The lecturer, coming here, as he did, almost an entire stranger, made for himself a fast friend of probably every one in attendance at the Presbyterian Church, Thursday evening. For one hour and three-quarters he held his hearers captive, and it seemed almost with a feeling of regret that at its close they left the house. The Reverend lecturer seems to be one of those persons who are apt to teach the most valuable of moral lessons, while furnishing an entertainment highly enjoyable to all classes of people. Whilst a quiet vein of humor, of the rarest quality, ran clear through his production, not an irreverent word, nor one that the slightest exception could be taken to by the most fastidious, was uttered. If the Rev. Mr. Raffensperger should ever again see fit to favor our people in a like manner, we bespeak for him an overflowing audience."

From the Daily News, Cumberland, Md.

"Rev. E. B. Raffensperger's lecture last evening was well attended, and by an audience in size and composition worthy of the speaker. We were very much pleased and entertained, and enjoyed highly the product of the labor which the Reverend gentleman has bestowed on his subject. To handle a subject including so many critical points as are embraced under the head of the 'Pulpit and the Pew' is no easy task, but one requiring education, intelligence and tact. Mr. R. succeeded to the delight of all."

From Somerset, Pa.

"The manner in which Rev. Edwin B. Raffensperger's new lecture on 'Braddock's Route' was received, and his large audience in Somerset, was a compliment of the highest character. The lecturer was introduced by Gen. EADIE, there being present in the audience a full company of military in uniform, and he held their undivided attention for one hour and a half. At the close of the lecture, Gen. KOONTZ arose and expressed his delight, offering a resolution of thanks for the pleasure thus afforded them, and the resolution was enthusiastically adopted."

From the Peekskill (N. Y.) Democrat.

"On Monday evening last, Rev. Edwin B. Raffensperger, Editor of the *American Pulpit*, Philadelphia, delivered his celebrated Lecture on 'Braddock's Route' in the Academy, to a large and appreciative audience. Mr. R. is a pleasant speaker, of fine address, and his Lecture was delivered in a masterly manner. He graphically and eloquently described the march of the unfortunate British Officer, through the then unbroken wilderness, and in a few well chosen remarks, stated the relative positions of England and [illegible]

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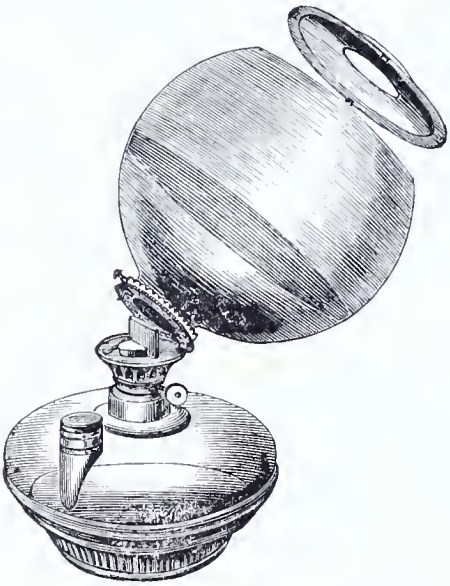
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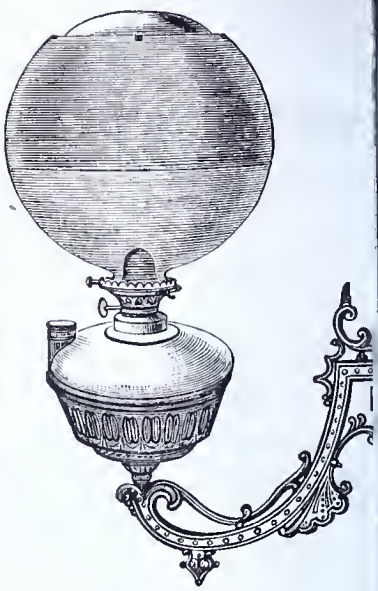
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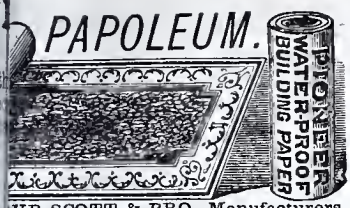
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